

A CATECHISME

or institution of the Christen
Religion.

Newely setforthe by Ri-
chard Tauerner.

Anno. M. D. XXXIX.

Cum Priuilegio, ad impre-
mendum solum.

Edmund Duffell is
 the wyght possessor
 of the house of Duffell
 here aged in the
 fourth year and if
 he should die and you is
 a peer to what is your
 purpose.



Edmund Duffell is the wyght
 possessor of the house

RICHARD TAVER

ner to the Christen

Readers.

IO R asmuche as nat
only fathers and mo
thers (whiche by the
lawe of god be com
maunded to teache theyr chyl
dren) godfathers and godmo
thers (whiche be as it were su
erties for the same purpose)
haue bene of longe tyme in su
che sorte blynded and vtterly
ignoraunt in Christes doctrine
whiche neuertheles they pro
fesse, that they be nat able to
catechise, that is to say, to in
stitute, teache, bryng vp, and
instructe theyr chyl dren, for

A.ij. Whom

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TO THE READERS.

Deu. II.

Whom the one haue promised
to the church at the Christe-
ning of the same, the other are
bouden by goddes lawe (as a-
fore is remembred) to se them
taught and ryghtly instructed
in the christe faythe and lawes
of god: but also the prestes the
selues whiche be theyr curates
and pastoures (where as by

1. Tim. 3

Paules sentence they ought to
be apte to teache) partely for
defaulte of lerning and partly
for neglectynge theyr flocke

Ioan. 10

(lyke careles hyrelinges be be
exceeding defectiue in this be
halfe: I therefore moued of
christen charitie to vtter the ly

tle

READERS.

the talent that God hath endowd me with, am enforced, accordynge to the example of learned men in other countreys, to set forth vnto my countrey men some handsome and compendious Catechisme (which is so called because it instructeth, and bryngeth vp the yōge christiā in Christes lawe) For vndoubted suche one is to be set forth in the churche to be lerned and as it were drōken in of chyl dren, to be oftē reuolued of men and women, yea and to be continually carryed in the hādes or bosomes (but much rather i the hertes)

A. iij. of al

TO THE

of all ages, for an instruction
to the ignoraunt persons, a cō-
forte to the troubled, reioyce
to the faythfull, spurre to the
slouthfull, brydell to the arro-
gant, relief to the desperate,
occupation to the ydle, refres-
shyng to the occupied, to be
shorte, an argumēt and mater
for sklender shepherdes wher
vpon to instructe theyr cure.

4. Re. 18.

Nowe therfore, lyke as the
kynges most excellent maiesty
moste worthy to be compared
vnto the godly kynge Eze-
chias, whiche destroyed the
moste detestable ydolatrie of
the brasen serpēt, by the hygh
prouis

READERS.

providence of God traueileth
dayly of a wonderfull zeale he
beareth to the auaūcement of
godes true religion, to banysh
all poprie and Romysh mar-
chaundyse within this his gras-
ces realme, to the vnspeakable
healthe of his people the church
of Englāde, to the suprema-
cie wherof he is by the said
providēce of god nowe at last
in spyte of all his enemies re-
stored: So semblably it shalbe
your parte to embrace suche
pure, true and sincere doctrine
of Christe as setteth forth the
same, & so vtterly to renouūce
not only the Romishe byshop

A.iiij. our

TO THE

our archenemie and the moste
pestilent ouerthrower of al god
lynes, but also his deuely the
lawes, constitutions and super
sticious thynges whiche haue
hertofore intangled our consc
ciences contrary to the Euan
gelicall libertie and trouthe of
gods worde.

That if ye shall appeare lo
uyngly & greedely to embrace
this brief worke, wherein is cō
prysed aswell compendiously
as purely the hole doctrine of
the christen religion: ye shall
occasion me not only nat to re
pente me of my paynes taken
for your sakes in this behalfe,
but

READERS.

but also to take the lyke when
so euer I shal espy that my in-
dustry and diligēce may serue
to your edification, profyt, in-
struction and pleasure, whiche
thyng is my onely desire and
instaūt prayer, as best knoweth
god, that seeth all, to whom
be all glory prayse and
thanks for euer
and euer.

Amen.

“ ”

G O D S A V E
T H E K Y N G E.

W. T. R.

AN INSTITUTE
cion of Catechisme of
the Christen Re-
ligion.

That all men be borne to res-
ligion or godlynes.

Because no man at all
can be founde, be he
neuer so barbarouse,
..... neuer so rudely & cruel
brought vp, but hath some fe-
lyng of religiō or godlynes, & is
naturally disposed to the same:
it is playne that we all be made
to this purpose and ende, that
we shulde knowlege the mai-
estie of our maker and the same
so

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so knowledged to embrace, and
with al feare, loue and reuerence
to worshyp. But (to let the vn-
godly alone which seeke nothing
els but to drowne this opiniõ of
God planted in theyr myndes
and to wyppen y same out of theyr
memory) we at least which pro-
fesse godlynes and wolde be cal-
led Chyristes folke, nedes muste
thynke that this byrkle and vn-
stable lyfe ought to be nothyng
els then a certayne saye or me-
ditatiõ of immortallitie. Nowe,
the cuerlastyng and immortall
lyfe we can no where fynde but
in god. Wherefoze the chief care
and thought of our lyfe shulde
be to seke god, and with all the
endeuours of our mynde to get
by

bp vnto hym, and to repose out
selues nowhere elles, saue in
him allonely.

What difference is betwene
the false and true religiō.

FOr as muche as we knowe
this by our comō sence and
vnderstandyng, that if our lyfe
be destitute and voyde of religiō
we lyue moste bozetchedly, yea &
differ nothyng at all from the
brute and vnrasonable bea-
stes, there is no man that woul
seme to abhorre vtterly from al
godlines religion and seruice of
god. But nowe certaynly in the
maner and forme of exprestyng
and declarynge this religion is
doubles

Quoniam

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Doubtles no lytle difference: for
the most parte of me be nat tou-
ched with the true and sincere
feare of god, but bycause, whi-
ther they wyl or nat, they be pic-
ked with this thought (whiche
euer amonge hath recourse in
their myndes) y there is a cer-
tayne diuinitie or Godhed, at
whose pleasure they stand or fal-
beynge I saye therfore stryken
with the opiniō of so great a po-
wer, least they myght happen
to sturte the same against them
by their ouermuche negligence
or despying: they geue some ma-
ner of worship (such as it is) vn-
to this Godhed and power. In
the meane season yet leadyng a
moost beastly and laboles lyfe &
castinge

A CATECHISME.

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castyng by all studies and endeuours of honestye and good behauour: they shewe the selues excedyng careles and wonderfull recheles in despyfynge the ryghtfull dome and sharpe sentence of god. And then, because they measure not god by his infinite maiesty, but by þe loutishe and grosse vanitie of theyr wyte, they so departe and traytreously shynke awaye from the trewe god. Wherfore with what care so euer they afterwarde busye them selues howe they maye worshyppe god, they are neuer the better, but labour in vayne, because they worshyp not the euerlastyng God, but the dremes, fancies, & dotages of their
bert

A CATECHISME

herthe in stede of god. But as for
true religion & godlynes surely
it standeth nat in feare, whiche
wolde sayne in dede flee the iudg-
ment of god, and therfore be-
cause it can nat flee it, feareth it
but it rather lyeth in trewe and
sincere affection, in louyng god
as a father, and fearynge hym
with all reuerence as a mooste
grad soueraigne lord, euermore
imbrasyng his ryghteousnes &
hatyng wors then deathe to of-
fende his maiestie. So who so
euer is roted in thys godlynes
and true religion dareth nat of
hys owne brayne forge hym a
god as he him selfe lusteth, but
sekech the knowledge of y true
god, euermore god hym selfe, and
ta-

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4
fo taketh him to be none other, than
elpe such as he sheweth and declara-
reth him selfe to be.

What we ought to knowe
of God.

Spth the very maiestie of god
passeth y capacite of mans
understandyng, so farre that it
is impossible for him to cōceyue
it, it is expedient for vs to ho-
nour rather his hyghnes, then
rashely to serche it, least of suche
incomprehensible lyght we be
utterly stryken doونه. For this
cause then, god muste be sought
and searched out in his workes
as by certayne focestepes, for
Goddes workes in scripture be

B.j.

cal

*Summe of the
first part of the
Catechisme
of the
Church of
England*

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called the shewes of thinges in-
uisible, for as muche as they re-
presente before our eyes suche
thynges concernyng y^e lord as
other wayes coulde nat be seene.
This I saye, not that god wold
kepe our myndes in doubte, by
vayne and vayne speculations,
but that it is ynoughe for vs to
knowe y^e true religion, I meane
faith coupled with the feare of
god, and that the same is sp^{ir}ite
breathed into vs, nourished and
strengthened only by god, for in
this vniuersall ordre and course
of thynges, we beholde the im-
moraltie of our god, fro whom
all thynges flowe & haue they^r
begynning, we se also his myght
in that he made such a worke &

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Wholdeth y same, his wysdome
in that he hath set in so goodly
ordre suche an infinite dyuer-
sitie of creatures, & keapeth the
alwayes in the same to the es-
chewing of cōfusiō. We marke
also hys goodnes, whiche was
the very cause bothe that these
workes were made, and that
nowe also they stande sure and
strōge, his rightwysnes in that
so wōderfully he declareth hym
selfe in defendyng the godly and
punishing the vngodly, we per-
ceiue also hys hyghe mercy, in
that so gentilly he suffreth our
wickednes, to y intēt we shulde
returue as his mercy giueth vs
occasion to do. Here vpo myght
we at large be enformed (as
B. ij. muche

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much as were sufficient for vs) of Gods maiestie and goodnesse and what he is, but y our dulnes is so greate & the eyesyght of our mynde so blount and dascelyng at so open a lyght. Neyther is it onely a blyndnes that thus causeth vs to stumple, but there is also suche a frowarde and cankered opiniō in vs, as in pondering the workes of God taketh euery thyng a myste and cleane out of course, yea & tourneth vp set doونه all y heuenly wysdome so eudiently appa- raunt in creatures. We muste therfore nedes come to Goddes worde, for in it, & by it (I meane in the holy scriptures) God is by his workes wonderous wel Descri-

Handwritten marginalia in a cursive script, likely a later addition or a different hand. The text is written vertically along the left margin and includes phrases such as 'Gods word', 'the holy scriptures', 'the fathers and prophets', and 'the law of God'. There are also some larger, more decorative initials and flourishes.

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describ'd vnto vs, where the
workes the selves be weyed and
estemed not after our frowarde
iudgement, but by the rule of
the euerlasting truth. Here thā
we learne that our God is the
only and euerlasting fountayne
of all lyfe, ryghtwysenes, wys-
dome, power, goodnes & mercy,
from whom lyke as without ex-
ception al goodnes dothe come,
so all praysse ought worthely to
be rendred to him as his owne.
And by this meanes all thyng
though they evidently appeare
in euery seuerall parte bothe of
heauen and earthe, yet to what
purpose they serue, what they
maye do, and vnto what vse we
muste vnderstande the, we shall

B. iij. easily

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easely espye whē we step do bene
to our selues, & conſyder howe
god ſetteth forth his owne lyfe,
wyſdome and power in vs, and
howe he practiſeth his ryghte-
wyſenes, goodneſſe, and mercy
towards vs.

Of man.

Gene. I.

Man was fyrſte made to the
ymage & lykenesse of God,
that in all hys ornaments and
jewelles wherw he was richly
decked of god, he shulde honour
the maker of the same and wor-
ſhip hym with ſuche kyndenes
as became him. But ſo much
as he, truſtyng ſo muche vpon
the excellencye of hys owne
nature

nature that he had quite forgot-
ten whence he came, and where-
by he was mainteyned, attempt-
ed to auance hym selfe aboue
god, it was necessary he shoulde
be spoyled of all goddes benefi-
tes wheron he was so folyshe-
ly proude, to the entent that where-
as he that was so ryche-ly enuo-
wed of Goddes bounteousnesse
thought scoone to knowe his mas-
ter in hys felicitie, shoulde now
beyng naked and destitute of all
his wealthe, learne to knowe hy
in hys mysery. Wherefore so
many of vs as be spronge of the
seed of Adam, be borne very
fleshe of fleshe, & lyknes of God
bitterly abolshe and extinc-
te in vs, so that now we vpon what

A CATECHISME.

parte so euer of man we cast our eye, we can se nothyng, but that is vnpure, vnhalowed and abominable afore god. For y^e wysdome of man being blynded and wrapt in infinite errors, with standeth alwayes the wysdome of god, his frowarde wyl full of corrupte affections, hateth nothyng worse then gods ryght wysnes, his powers vntoward to all good wykes runned long vpon all wyckednes,

Of free wyl.

Joan. 8.

Ro. 6.

2 Pa. 2.

Scriptures euery where wytnesse that man is the seruaunt of syn, wherby is meant that his disposicion is so tourned from the ryght wysnes

A CATECHISME.

nes of God, as he can neyther
thynke, luste, nor employe hym
to any thyng, but þ is vngodly,
croked, nauy and vnpure, for
the harte beyng so in the inner
partes enuenuomed with þ pop-
son of syn, can breathe nothyng
but the frutes of synne. Yet it
may nat be so taken, that man
is forsed to synne, as by vrgent
necessitie, for he synneth of hys
propre and most ready wyl. But
forasmuche as his affectiōs be
corrupte, he vtterly abhorreth
all ryghtwysenes of God, and
gredely renneth vpon all kynde
of wickednes. And so he is cleue
shut out from the free power to
chose good from badde whiche
they call free wyl.

B. h.

Of

A CATECHISME.

Of synne and deathe.

Synne in scripture, is called
not so muche the corruption
of nature, whiche indeede is the
heade spryng of al vyce, as y^e ras-
gyng lustes that spryng therof,
yea the heynous abominacions
that brast out of these lustes, as
murther, thefte, aduoutry, and
other lyke. Wherefore synners
euen from our mothers wombe
be all bozne to the wrath and
vengeaunce of God, and euer
the elder we waxe, the more gre-
uous iudgement we heape vpon
vs, so that all our lyfe longe we
go forwarde vnto deathe, for
synne it is no doubt but all ini-
quitie is cursed of goddes ryght
wysnes, what shall we wret-
ches

A CATECHISME.

ches loke for at hys hande, but
 very confusion, for that bring-
 eth his displeasure with it, for
 asmuche as we be pressed with
 so greuouse a burden of synnes
 and corrupted with so infinite
 drosse of vncleannes. Thys
 thought, though it be hable to
 ouerthrowe a mā with the fear
 therof & euen dꝛue him downe
 with despayre, yet to vs it is ne-
 cessary, that we beyng thus stri-
 ped of our owne ryght wysnes,
 destitute of all trustynge in our
 owne power, and put backe fro
 all hope of lyfe, maye learne to
 fall downe lowe afore the lorde
 knowyng howe beggarly we be
 of our selues, howe miserable,
 and very villaynes, and thus
 knowe

facinus

facinus

A CATECHISME.

knowyng our owne wickednes,
dishabilitye & fal that we maye
gyue him all the prayse of holys
nes, power, and saluation.

By what maner we be restored
agayne to lyfe and healthe.

From this knowledge of our
selfe, so playnly shewing vs
howe we be nothyng at all, (if
it can earnestly settle in our her
tes) there is a playne and redy
way to a more true knowledge
of God, yea he hym selfe hath
nowe opened vs the fyrste gate
into his kyngdome, thus vnder
mynyng the two mooste noysom
pestilences, I mean the vnre
gardyng of goddes vengeaunce
and

and y^e false trust on our selues:
For then we begyn to lyfte vp
our eyes vnto heauen, whiche
afoze dyd cleaue faste vnto the
grounde, and we that afoze repo
sed in our selues nowe thynke
longe for the Lorde. That same
lord & father of mercy although
oure synne hath deserued the
contrary, yet for his vnspeake
able mercy of hys owne mere
goodnes, sheweth hym selfe to
the troubled and astonied con
sciēces, and calleth vs home a
gayn by what meanes he know
eth most expediēt for our wrake
nesse, from straieng to the right
way, from deathe to lyfe, from
perdition to sauegarde, yea and
from the kyngdome of the de
uyl

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upll to hys owne kyngedome.
Wherfore euen to so many as
the lord vouchsaucth to restore
to þe inheritaunce of his heauely
lyfe, he bleth such maner trade,
that they beyng sore wounded
in conscience by theyr synnes,
and weryed with the burthen
therof, myght be styrred to fear
him. Fyyste of al therfore he gy-
ueth vs his lawe, to exercise vs
vnto that knowledge.

Of the lawe of the Lorde.

In the lawe of god is deliuered
vs the most perfecte rule
of all ryghtwysnes whiche we
maye well call the euerlastyng
wyll of the Lorde. For there in
two tables hath he playnly and
fully declared what so euer he
requi

requireth of vs. In the fyrste
what worshyp his maiestie allo
weth, and in the other what of-
fices of loue be due to our neygh
bour in fewe cōmaundementes
he hathe expessed. Let vs thers
fore heare the lawe, which done
we shall se what learnynge we
muste take of it, and what fruit
we ought to gather therof.

Exod.xx.

I am the Lorde thy god,
Whiche haue brought the
out of the lāde of Aegypte
from the house of bōdage.
Thou shalte haue no
straunge Goddes afore
my face.

One

A CATECHISME.

One pece of this comāunde-
ment is in stede of a pze face
to the hole lawe, for whyles he
affyrmeth that he hym selfe is
the Lorde our God, he meaneth
that he is suche one as hathe
authoritie to comāunde, and to
whose commaundementes we
ought to obey. As he sayeth by
his prophet. If I be the father,
where is loue: if I be the lorde,
wher is feare: he also reherfeth
hys benefytes, to reprove our
vnyndenes, if we obey not hys
voyce. for with the same good-
nes wherby he preserved y peo-
ple of the Iues ones out of the
bondage of Egypt, dothe he al-
so delpue all hys seruautes fro
theyr perpetual Egypt that is
from

Mat. 23.

Handwritten notes in the left margin, including the word "prophet" and other illegible scribbles.

Handwritten notes in the bottom left margin, including the word "prophet" and other illegible scribbles.

Handwritten notes in the bottom left margin, including the word "prophet" and other illegible scribbles.

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And where as he forbiddeth to
haue any other goddes, he res-
trayneth vs that we shuld not
gyue that is gods dutie to any
other, then to him alonely. He
sayth therfore. Afore my face,
wherby he declareth, þ he wyll
not only be known as a god by
outwarde confession, but also þ
he wyll be truely take for the on-
ly god inwardely in hert. These
thinges belong properly to god
alone, which without sacrilege
can be gyuen to none other, so
that him onely we ought to ho-
nour, in him to repose our trust
and hope, him to thak for what
soeuer good and holy thing we
haue, & vnto him to rendre all
prayse of goodnes & holynesse.

C.i. Thou

Handwritten notes in a cursive script, likely a later addition or a different hand. The text is partially obscured by a large, dark, irregular stain on the right side of the page.

A CATECHISME.

Thou shalte not make
thy self any grauen yma-
ge / nor any lykenesse of
any thinge / that is in hea-
uē aboue / or i erth beneth
nor in the Water / vnder
the earthe. Thou shalte
not bowe downe to the
to worshype them.

Lyke as in y first comman-
dement, god declared him
selfe to be but one, so now he
sheweth, what a God he is, and
howe he wyll be honoured. He
forbyddeth therfore to make
him any lykenes. And the cause

Dent. 4: hercof he sheweth in Deut. and
Isay. 40. in Esay: for that no bodyly sub-
staunce can be resembled to a
spirite.

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spirite. He further forbyddeth
vs to honour any ymage as a
thinge of holynes. Let vs lerne
then y the worshyping of God
is a spiritual thinge, for lyke as
god him selfe is a spirite, so he
woll be worshypped in spirite &
trouth. He addeth therfore an
horrible thretning, wherby he
wold we knowe, how greuously
he is displeased w the breache
of this comaundement. (I am
thy Lorde God.) This is als
moch as yf he should saye that
he onely is the Lorde God, on
whom we ought to hange and
that he cā suffer none to be hys
felowe, oz matched with hym.
y he wll also defēde his maiestie
& glozy yf any go about to trans

IOHN. 4.

C.ii. pose

A CATECHISME.

pose it to grauen ymages or o-
ther thinges & with such venge-
ance as shal be neyther short
nor seingle, but y shall reache to
our childre, our childres childre
and vnto their childre also, eue
as many as folowe theyr fa-
thers wyckednes, lyk as again
he setteth forth the euerlastyng
mercy & grace to the godly and
their offsprynge also, euen to as
many as loue him and kepe
hys lawe. In thys thyng he
sheweth vs the largenes of his
mercy stretched forth into a
thousande generations, where
as he assigneth hys vengeance
to reache onely but to foure ge-
nerations.

Thou

Thou shalt not take the
name of thy Lorde God
in vayne.

Here he forbiddeth vs to
abuse his holy name in
swerynge, eyther for folyshe crys-
ples or to establishe out owne
lyes. Othes ought not to serue
neyther to selfe wyl, nor pleas-
sure, but to very necessity, wher
eyther the glory of God must
be vpholden, or a thinge asser-
med that belongeth to the fur-
theraunce of our neyghbours.
Wherby he forbiddeth vs to de-
file his holy name in anything,
but to vse it reuerently & wyth
hygh dignitie accordinge to his
holynes, whether we sweare or
what other worde so euer we

C.iiij speake

A CATECHISME.

Speake of him. And for as much
che as the principall vse of the
takinge of gods holy name
chiefly consisteth in callinge v
pon him: here we may vnder
stand that we haue a commaun
dement to call vpon him.

In conclusion he appointeth
the penaltie, least those shulde
trust to escape his reuengeaunce
that haue abused the holy
nes of hys name by perturyes
and blasphemous othes, and
therfore addeth that the Lor
de woll not haue him vncircu
ged that taketh the name of
hys Lord God in vayne.

**Remember thou kepe ho
ly the sabboth daye.**

we

We haue marked three causes of this commaundement, for it pleased God, vnder the quyetie of the seuenth daye to gyue the people of Israell a fygure of a ghostly rest, wherein the faythfull ought to cease from their owne wyll woorkes, and suffer God to worke in the. Seconde, he wolde also that one certayne daye were assigned, wherein the people shulde assemble together to heare the lawe, and to do their honest ceremonies. Thirdly God wolde that seruautes and suche as be at other mens commaundement shulde haue one day to rest in, y they might haue some release of their labour. As touching y

C.iii.

first

A CATECHISME

first cause, no doubt it ceased
at the commynge of Christ, for
he is the truthe, at whose pres
sence forthwith all figures and
tokens vanysh, he is the body,
at whose comminge, shadowes
be left, Therfore sayth Paul,
the sabboth was but a shadow
of a thinge to come, the trouth
wherof he expoundeth, where
he teacheth we be buryed with
Christ, that by hys deathe we
myght dye to the corruption of
our fleshe. Nowe this is not
done in one day, but in the hole
coursse of our lyfe it must be
practised, vntyll at laste beyng
vterly dead in our selues, we
maye be fylled with the lyfe of
God. Christians therfore ought
not

Colo. 2

Rom. 6.

not to haue any superstitious
 keeping of dayes. But for as
 moche as the two latter causes
 ought not to be accompted with
 the olde shadowes, but serue a
 lyke for all tymes, therfore
 though the sabboth day be ab-
 olyshed, yet neuerthelesse a-
 monges vs euen at thys daye,
 this comaundement hath hys
 place, that at certayne dayes
 we shulde mete together for the
 hearing of goddes worde, for
 breakinge of the mystical bread
 and for common prayers to be
 made, also that seruautes and
 workemen maye haue release
 from their labours, for it can
 not be brought to passe (our in-
 firmite is so greate) that such
 C. v. assemblies

A CATECHISME.

Assemblies can be kept euery
day. Wherfore for y^e destroyeng
of supersticion, the Jewes sab-
both daye is taken away, but
for the keepinge styll of good or-
dre and peax in the churche, an
other day is assigned to that be-
houe. Therfore as the trowth
was gyuen vnto the Jewes vn-
der a figure, so it is set forth to
vs without shadowes, fyrste
that all our lyfe longe we shuld
practise a cōtinual saboth (that
is to saye) a rest frome our wo-
rkes, that the Lorde by his spi-
rite myght worke in vs. Se-
conde, that we shoulde kepe the
lawful ordinaunces of the chur-
che appoynted for goddes wo-
rde to be herde, for sacramen-
tes

tes to be ministred, and general
 prayers to be made. Thirdly
 that we shulde not vngently
 ouercharg our seruantes and
 prentyses with worke.

Honour thy father and
 thy mother &c.

Here is gyuen vs in com-
 maundement to haue a
 redy seruice of hert towarde
 our parentes, and other which
 in stede of parentes haue rule
 ouer vs by the ordinaunce of
 god, as the kynge and other his
 deputies, I meane that we em-
 brace the wth al reuerēce, obedien-
 ce, kyndnesse, and al the seruice
 we cā do. For this is the will of
 the Lord, that we shuld recom-
 pence those that brought vs
 into

A CATECHISME.

into this lyfe with kyndnes for
kyndnes. And it maketh no ma-
ter whether they be worthy or
vnworthy to whome this hoe-
nour is gyuen, for what soeuer
they be, God hath set them ouer
vs in stede of our parentes and
heddes and wol we honour
them. The first is the first com-
maundement that hath any pro-
mes knit vnto it, as Paul saith
wherin whyles God promisseth
the blessing of this lyfe to those
that honour their parentes with
due reuerence according to theyr
bounden duetie, he meaueth al-
so that his most certayne curse
shall lyght on their neckes that
be stubburne and disobedient to
their parentes or other superi-
our

Exod. 21.

our powers. But thys one thing
 by y waye is to be marked that
 we be not commaunded to obey
 them, but onely in the Lorde,
 we maye not therfore for theyr
 pleasure trangresse the lawe of
 the Lorde, for then we ought Eph. 2.
 not to take them for our parents
 and heddes, but for straun-
 gers which go aboute to with-
 drawe vs frome the obedience
 of our true father.

Thou shalt not kyll.

In thys commaundement
 is forbydde al violēce, force,
 wronge, and generally all ma-
 ner of trespase, whereby oure
 neyghbours body is hurt, for if
 we remēbre how man is made
 to

A CATECHISME:

to the ymage of God, we ought
to esteeme him as an halowed
thinge, so y he cā not be distay-
ned but y ymage of God muste
be distayned also.

**Thou shalt not commit
adultery.**

Here god dāneth all kynd
of hozedom and vnclean-
nesse, for the Lorde hathē ioy-
ned together y man and womā
in the lawe of mariage onely.
And wyth hys blessyng also
hath he halowed that couple,
goynge togither by hys auctho-
ritie. Wherby it is manifeste, y
all other ioyninge saue only in
mariage is cursed before him.
Wherfore so many as haue not
the

the gyfte to reſtrayne, whyche is
a ſingular gyfte and ſtandeth
not in mans power, let them
eate the intemperancy of their
fleſh with the honeſt remedy of
marriage, for marriage is hono-
rable amonges all men, but hoze
mongers and adulterers god
will iudge.

Heb. 13

Thou ſhalte not ſteale.

Verily we be forbidd one
of vs to lye in awaite for
the goodes of an other. For god
wyl not, y in his people be anye
wrongful takings, whereby y
poze ſhuld be vexed & oppreſſed
nor any diſceyptes wherby the
ſimple ſhuld be compaſed about,
wherefore yf we woll kepe our
hādes pure & innocēt frō theſe
we muſt

A CATECHISME.

muste refrayne aswel frome all
craft and subteltie as from vio-
lent extorcions.

Thou shalte beare no fal-
se Wytnes &c.

In this cōmaundment the
Lord dammeth al sclaunder-
ous checkes, tabontes, & euill
reapportes wherby oure bro-
thers good name is appeyzed,
he forbydeth also al maner lyes
wherby in any part oure bro-
ther is hurte, for seynge a good
name is moze p̄cious, then al
other treasures, doubtles it can
be no lesse hurtfull for vs to be
robbed of oure good name, then
of our temporall goodes, for to
the vndoing and spoylynge of a
man

man a falle wytnes, somtyme
worketh more myschiefe then
the violent force of handes
wherfore lyke as in the other
commaundement aboue reme-
mbered the hand had a restraynt,
so in thys hathe the tongue.

Thou shalt not desyre
thy neyghbours house/
thou shalt not desyre
thy neyghbours wyfe/
nor his seruante nor his
mayde / nor his oxe / nor
his asse / nor anye thyng
that is thy neyghbours.

If the Lord maketh a re-
streynte vpon as manye
as raiuge ouer the lystes and
D.i. boundes

A CATECHISME.

boundes of charitie, for where
as other commaundementes
forbye vs to do contrary to the
rule of loue, this forbyddeth vs
euen to thynke any suche thing
in herte. Wherfore by this co
maundement be reprobued ha
tred, enuye, and inalyce, euen
aswell as mure in the other
preceptes aboue rehersed, lust
also and inwarde vncleynesse of
hert be here condemned, aswell
as hoedome and aduoutrye in
dede, And where in the other
commaundement were restrey
nede robbery and gyle, here is al
so couetousnesse plucked in by
the byddell, where afore all ope
probriouse wordes were re
strayned, here is also reprobued
malice

malice of mynde it selfe. So we
 se here howe vniuersall a com-
 maundement this is, that exten-
 deth so on euery syde. God re-
 quireth suche a wonderful affe-
 ction and brotherly loue so fer-
 uent, þ by no lust he wyl haue it
 arysse against þ welth and pro-
 fite of our neyghboure. This
 is then þ pythe of this commaun-
 dement, that suche a stoupe
 and minde we ought to haue, &
 we be incensed ne tychled with
 no maner of lust contrary to the
 lawe of charitie, and that we be
 redy wyth all our hert to yelde
 euery man that is his. Now,
 that muste we reckon to be eu-
 ery mans obon, whych by our
 bounde duty we owe vnto him.

D. ii.

The

301 The pyth of the law

The what purpose al the tō
maindmentes of the law
pertaine: sufficiently declareth
Christe oure Lorde, wher he
sayth that the hole lawe is con
teyned in two principal cōmaū
dementes, that is, to loue the
Lorde god with all oure herte,
with all our soule, and with all
our power, & to loue our neygh
bour as our selues; whiche ex
position he toke out euen of the
selfe lawe, for the firste parte is
red Dent. vi. and the other Le
uit. xix.

What profyt commeth ynto
vs by the Law onely.

Lhere a true exemplar &
president of the ryght and
holy

holy lyfe; yea a very perfect
mage of ryghtwysnes in selfe,
so that yf any mā can in lyving
expresse y^e law of god, the same
can lacke nothinge to hys per-
fection afore god, Also moche
(as he hym selfe is wytnesse)
he promyseth to those that kepe
his lawe not alonly excellent
prosperities and commodities
of this lyfe (which be reckened
Leuiti. xxvi. and Deut. xxvii.)
but also the rewarde of everlas-
tyng lyfe. On the contrary
part he threteth punishment
of everlastyng death to those
that haue not fulfilled what so
ever he hath gyuen them in cō-
maundement to be done. Mo-
ses also whē he had published
D.iiij. the

A CATECHISME.

the law, called to witness hea-
uen and earth, that he had set
forth to the people good and e-
uill, life and death. Nowe
where as he shew vs the waye
of life, we must see what profit
we haue by this appoyntynge
and shewynge of the waye. We
relye yf our wyl were al together
framed and bent vnto the obe-
dience of gods wyl, then were
the onely knowledge of the law
ynough for our saluation, but
seynge our nature beyng fles-
shely and corrupte, warreth ly-
ke an extreme aduersary agas-
ynst gods lawe a thynge of the
spirite, and is in nothing amen-
ded by her good nurture and in-
structions, therfore the lawe it
selfe

selfe whiche was vnto our sal-
uation (yf it coulde haue had
good hearers) is now become
an occasion of synne and death,
for asmoche as we be all cast &
conuict as transgressours there
of. So the more openly it de-
clareth y^e ryghtwysnes of god
the more heinouſly dothe it bit-
ter our wyckednes. And agayn
the higher transgressiō the law
hath to laye to our charge, the
more greuous iugemēt are we
condemned to. Thus now the
promyse of lyfe is vtterly take
awaye, and onely remayneth y^e
curse and that vpon al our nec-
kes by occasion of the lawe.

The law is meane

vnto Christ.

D. iij. Nowe

A CATECHISME

Nowe though the voy-
kednes and damnacion of
vs all be sealed vp and confes-
med with witnesse of the lawe,
yet this is not therfore done to
the intent we shoulde fall into
despayre, or in this extreme plu-
ge runned long to oure owne de-
struction, for the Apostell declar-
eth vs all damned by iudges-
ment of the lawe, to thintent e-
uery mouthe shuld be stopped,
and all the worlde be brought
vnder gods daunger. And yet
the same Apostell sayth in an o-
ther place that god hath shut
vp all men vnder vnbefese, not
to destroye all, nor to suffre the
to perishe, but to haue mercy v-
pon al. The Lorde therfore will
that

Rom. 5.

Rom. 11.

that we by þ law thus beyng
warned of our owne weakenes
and vncleennesse : shoulde take
comfort vpon the trust of his po
wer and mercye, and that in
Christ, for whose sake he she
weth him selfe so tender & mer
cyfull a father vnto vs. In the
lawe can it not be sene that he
rewardeth but onely perfecte
rightwysnesse, whiche all we
lacke, where as otherwyse he
is a strayght iudge of synnes.
But in Christ his face is all ful
of fauour & grace euen toward
wretches and vniworthy syn
ners. This so wonderfull a to
ken of his exceeding loue he she
wed vs by gyuyng vpon his own
sonne for vs, in whom he hath

D. v. resigned

A CATECHISME.

agaynst other he extendeth the
 rygorousnes of his iudgemēt,
 let vs suffer the cause to rest in
 his handes, for thys thynge he
 woll haue vnknewen vnto vs
 all, and that not without good
 skyll, for neither the dulnesse of
 oure wytt is hable to abide such
 a lyght, ne the skléder capacitie
 of the same is in any part suffi-
 cient to conceyue so greate a pos-
 wer of his wysedome, for verely
 here who so euer wyll attempte
 to aduaúce him selfe, not refrey-
 nyng the rashnes of hys wytt,
 shall fynde it true ꝑ Salomon
 sayth, whoso woll serche the
 maiesty: shal be oppressed of the
 glory. Let vs only determyne
 this wyth our selues, that this
 same

Pro. 50.

Amos

same ordinaunce of the Lorde,
though it be secret vnto vs, yet
it is righteous and holy; for yf
he wolde destroye al mankynd,
doubtles he maye of ryght do
it. And surely in those whom he
calleth backe agayne frome dā-
nacion: we can se nothinge but
his hygh goodnes. Let vs thā
conceyue with oure selues that
the chose be y vessels of mercy,
as they be in dede, and that the
forsake be the vessels of wrath
and not but of a iuste cause.
But of thē both we maye take
occastō and matter to aduaunce
gods glory. Neyther yet shall
we (as many men do) for a sure
establyshment and knowlege of
our saluaciō clyme vp to heauē
and

A CATECHISME.

and labourely enserch what God
hath decreed of vs afore the
worlde began, whiche thought
can no other thing do, but bring
vs in a miserable doubt and
trouble, But let vs rather be co-
tent woth the wythesse wher-
woth y^e Lorde hath sufficiently
made our saluacion strong and
sure, for lyke as in Christe were
all the chosen euen as many as
afore the foundatio of the earth
was layd, ordeined vnto lyfe: so
is he y^e person in whom resteth
the assurance of our saluacion,
yf we by faith receyue and em-
brace him, for what other thing
do we serche in the election, but
to be partetakers of the euer-
lasting lyfe: And this saluacio
we

Aphe. 2.

we obteyne in Chyiste whiche
 was the selfe lyfe frome the be-
 gynnynge, and was made ruler
 ouer vs vnto lyfe, that all those
 that beleue in hym shulde not
 peryshe, but haue everlastynge
 lyfe. wherfore yf we possessinge
 Chyist by fayth possesse also in
 hym everlastynge lyfe, it is no
 point of oure charge to make
 any further enquireye of gods
 eternall counsell, Chyiste is not
 onely a glasse wherin gods wyll
 is represented vnto vs, but also
 an euidence wherin it is after a
 maner sealed by for vs.

Ioan. 1.

Ioan. 3.

Rom. 5.

1. Io. 3.

What is true fayth.

The christiane fayth ought
 to be taken neyther for a
 bare knowledg of God, neyther
 yet

A CATECHISME.

yet for such an understanding
of scripture, as lyke a fanſye fly-
eng here & there in the brayne
worketh no good mocion nor
goostly affection in the herte, as
whē commonly men conceive
in their heades certayne opini-
ons of suche matters as ſeme
to haue strong reasons to make
with them. But it is a ſounde &
ſtedfaſt belefe of herte, wherby
we ſafely reſt and ſtaye our con-
ſciences in gods mercy promyſ-
ſed vs by hys goſpell, for thus
ſhall we well deſygne what be-
lefe is, yf we ernestly behold the
nature of gods promyſſes, wherby
the belefe ſo hangeth vpon the
promiſſe hys propre foundatiō
that yf we take the promiſſe a-
way,

Handwritten notes and signatures at the bottom of the page, including a large flourish and the word "Amen" written upside down.

awaye, it forthwyth fayleth & goeth to nought. Wherfore so longe as the Lorde offerethe vs hys mercy by hys promysse in the gospel, yf we faythfully trust therunto we be counted in faith to receyue hys word. And thus doth the Apostle defyne fayth, where he saith, fayth is the grounde of thynges that be trusted vpon, and the proufe of thynges not sene, He meaneth that fayth is none other thing, but a certayne & sure possession of all suche thynges, as be promised vs by God, & an euidence of thynges that as yet do not appeare, I meane of the lyfe euerlastyng, wherof we conceyue an hope and an expectation v-

E. j. pon

Hebr. xi.

Handwritten notes in a cursive script, likely a later addition or a different hand. The text is written vertically along the right margin of the page.

Handwritten numbers and scribbles at the bottom of the page, possibly a library or archival stamp.

A CATECHISME.

pon the trust we haue in the
goodnes of god so lyberally offe
red vs in his gospell. And for
as moche as al gods promyses
are stronge in Christe, and after
a maner performed and made
good in him, it foloweth vn-
doubtydly that Christ hym sel-
fe is the euerlasting Buite and
marke of oure fayth, in whome
it may beholde all the ryches of
gods depe mercye.

Fayth is the gifte of God

If we well ponder and weye
with our selues, how blynd
th; oure wit is and howe farre
vnhabable to attayne vnto Gods
heuenly secrecies, & with what
doubte and mystrust eue here
laboureth within vs, then shall
we

2. Cor. 13.

Summe

A CATECHISM: 13

we well perceyue howe farre
 faith surmounteth and passeth
 all oure naturall power, howe
 also it is a singuler and excellēt
 gyfte of God, For sythe that
 no man (as Paul reasoneth) is
 of secret counsell wyth mans
 wyll, but only the spirite of mā,
 whyche is in man, howe maye
 it be that man can haue any cer
 tayne knowledge of gods co
 unsell? And for as moche as
 Gods open trouth is very wea
 ke althōges vs, in those thinges
 that here we se before our eyes,
 how shuld it be strong and sure,
 where god only promyseth tho
 se thinges that neuer were sene
 by eye, nor yet cōceyued in mā's
 wytte? Now it is euident and
 C.ij. playne

Handwritten notes in cursive script, including the word "playne" and various flourishes.

Handwritten notes at the bottom of the page, including the word "playne" and various flourishes.

A CATECHISME.

playne that fayth is a lyghtenynge of y^e holy ghost, wherby our wyttes be lyghtened and our hertes established & strengthened with a sure staye of conscience, being thoroughly persuaded in our selues that God of hys promyse is so true, faythfull, and iuste, that he can not but performe what so euer he hath bounde him self to by hys holy worde and promesse. And for thys cause fayth is called y^e pledge or earnest, because it setteth oure conscience at the staye of gods trouthe, It is also named a seale wherwith our hartes be sealed & marked agaynst the daye of the Lorde, for the Lorde himselfe is he that beareth

1 Cor. i.

Ephe. i.

Rom. 8.

reth wytnesse to oure spirite &
God is our father and we his
dere beloued sonnes.

In christ we he made righ-
tuouse by Fayth.

FOr as moche as it is eu-
dent and playne, & Chyste
is the euerlastyng Butte, and
marke of fayth, we can none o-
ther wyse fele what profites &
benefytes we take by fayth, the
onely by lokyng and haupyng
a directe eye towarde him, for
vnto this purpose was Chyste
gyuen vs of the father, that in
hym we myght obteyne euer-
lastyng lyfe as he hym selfe
sayth, thys is the euerlastyng
lyfe, euen to knowe one god the
father, and whom he hath sent

C. iij. Iesus

Ioan. 17.

Ioan. 12.

A CATECHISME

Jesus Christe. Also he saith, he that beleueth in me, shall not dye: for euer, that yf he dye he shall lyue. But how mayethys com to passe: forsoth thus, we that be vncleane by reason of synne, muste be purged and clensed in hym, for no vncleane thinge shal entre into the kyngdome of God. Christe therfore maketh vs parteners and as ioyntrpatientes wyth hym, so y though of oure selues we be synners, yet for Christes rightwysnes we be accepted for righteous at the iugement seate of god, And thus spoyled of our own rightousnes we be cladde, and endewed with Christes rightousnesse. So whereas
by

by woꝝkes we be vnrighteous,
 by fayth in Christ we be made
 ryghteous, I saye we be iustis-
 fied by fayth, not that we haue
 any rightousnes within vs of
 our selues, but that Christes
 ryghtuousnes is counted for
 our rightuousnes, and our wic-
 kednes is nothing at al layde to
 our charge, so that, wyth one
 woꝝde, we may call thys righ-
 tousnes forgyuenes of synnes.
 The Apostle clerely declareth
 thys, whyles ostentymes he set-
 teth the rightuousnes of woꝝ-
 kes wyth the rightuousnes of
 fayth, and sheweth howe þ one
 ouerwhelmeth and turneth the
 other vpsyde doونه Rome by
 what fashion Christe hath de-
 C.iii. serued

Rom. 10.
 Philip. 3.

A CATECHISME

Deserued vs thys ryghtousnes
and in what partes it is contey
ned ye shall se in the symbole of
faith where every Article seue
rally by it selfe shalbe orderly re
herſed, wherupon is founded
the hole belefe of a chriſten mā,

By Fayth we be halowed
and as it were ſeaſoned to
the obedience of the law.

Like as Chriſt through his
rightouſnes is a meane
for vs vnto God & father, that
he beyng as it were our ſuretie
we be take & reputed for ryght
woyſe, ſo by the partakynge of
his holy ſpिरite he haloweth vs
to all purenes and innocency.

For vpon him reſted the ſpirit
of the Lorde aboue al meſure,

¶

Es. 61. 12

I meane the spirite of wylde-
dome and vnderstandynge, of
counsel, strength, knowlege, feare
of the Lorde, so that of hys
plenty & fulnes we all receyue
and drinke vp largely grace for
grace. They therfore be decey-
ued that boaste theyr fayth in
Christe, where they be vtterly
voyde & destitute of the halow-
ynge of hys spirite. For scrip-
ture teacheth that Christe is
not onely made our ryghtwys-
nes, but our halowynge also, for
by the selfe same couenaunt &
the Worde maketh wyth vs in
Christ, he promyseth both to
pardon our wyckednes, and al-
so to wyte hys law in our her-
tes. Therfore the keepynge of

Iere. 31.

E. v. the

A CATECHISME.

the lawe is no worke of our habi-
lity, but of a spiritual power,
wherby our hertes be purged
frome their corruption & made
softe in the obedience of rygh-
tuousnes. Now then the vse of
the lawe to Chyristen men is a
farre other thinge from that it
shuld be without fayth, for whe-
ones God graueth in our her-
tes a loue of hys ryghtousnes,
then the outwarde doctryne of
the lawe whych before dyd no
thyng but accuse vs as well of
weakenes as of trangression,
is nowe become a lyghte to
our feete that we shoulde not
straye from the strayght waye,
it is nowe our wysedō, wherby
we be enformed, and styred to al
honestye,

psal. 119.

Deut. 4.

A CATECHISME. 55

honestie, it is our nurture whi *Psalm. 119.*
che woll not suffre vs to renne
to moche at large in our selfe
wyll and luste.

Of repentaunce and new byrth.

Herebpon it is easy to vn-
derstāde, why repentaunce *Mat. 3. and*
is alwaye ioyned wyth faythe *in other*
in Chryste, why also the Lorde *places.*
affirmeth, that no mā can entre
into the kyngdom of heauen ex-
cept he be bozne a newe, for re- *Ioan. 3.*
penaunce betokeneth a retour-
nyng, wherby we byd the fro-
wardenelle of this world fare-
well and repare agayne vnto y
Lordes waye. Nowe Chryste
because he is not the minstre
of synne, dothe washe away our
synnes, and decke vs wyth
hys

A CATECHISME.

hys ryghtwysnes to the intent
 we shulde not stayne thys hys
 grace wyth new fylthynes a-
 gayne, but ones chosen to be
 gods sonnes shulde consecrate
 and direct al our lyfe from henc
 forth to the glozy of our father.
 Thys worke of repentaunce ha-
 geth on our newe byrth, bohych
 new byrth, standeth vpon two
 partes, the sleynge of our flesh,
 I meane of thys corruption na-
 turally spronge in vs, and a spi-
 rituall quyckenynge wherby y
 nature of mans is restored to
 her clennes. wherfore vpon thys
 meditation we muste labour &
 employ our selues al oure lyue
 lōge, that we ones deed to synne
 and to our selues maye lyue to
 Chryste

Rom. 6.

Colos. 3.

& alibi.

Christe & to his ryghtuousnes.
 And wheras this new byrth cā
 neuer be perfect so longe as we
 lyue in the pryson of thys mor-
 tall body, it muste nedes be that
 this same mynd and study of re-
 pentauce ought styl to continue
 in vs euen vnto deach.

Howe ryghtwysnesse of good
 Workes and of faythe maye
 stande togither.

GOOD workes that come of
 suche a purenes of conscis-
 ence doubtles be stronge and al-
 lowed before god, For sythe god
 seeth his owne ryghtuousnesse
 in them, he can not but allowe
 them, yet must we take hede,
 least we beare oure self so hault
 in the vayne affiaunce and trust
 of our

A CATECHISME.

of our good workes, that we
forget not how we be iustified
by the fayth in Christ alonely.
For there is no righteousnes of
workes afore God, except it an-
wereth to his rightousnes, so þ
who so goeth about to be iusti-
fied by his owne workes, it is
not ynoughe for hym, to brynge
out one good dede or two, but
he must shewe forth a perfecte
obediencce of the lawe, whiche
thyng is farre awey yea frome
those that seme moost of all to
haue profyted & gone forwarde
afore other in the Lordes law,
Besyde thys although þ rygh-
tuousnes of god coulde be con-
tent and pleased with one good
dede only, and no mo, yet shulde
not

not god fynde so muche as one
good dede in all hys sayntes, y
worthely euē of the self woꝝkes
deseruyng he myghte prayse
and commende as rightwoyse.
For this is y very trouth, seme
it neuer so great a meruel, that
no woꝝke we do is perfect on e-
uery syde, but is blemyshe w
some wart eyther in one parte
oz other. Wherefoze syth we be
synners foyled woth many rem-
nautes of vyces, we muste ne-
des be iustified an other waye
thā by our selfe. Now certainly
we haue alwaye greatenede of
Christe, that by hys perfectnes
oure vnperfectnesse maye be
couered, by hys purenes oure
vncleannes maye be washed by
hys

A CATECHISME.

his obediēce our iniquitie maie
be blotted out, fynally y^e for his
rightousnesse we maie befreely
taken as rightuouse wout any
respect of our workes, whyche
in no wyse can be of suche va-
loure to stande in the iudgemēt
of God. Thys notwithstandinge,
so longe as these our
spottes whyche other wayes
myght blemyshe & stayne our
workes before God, be thus hyd
and kepte close, the Lorde con-
sydereth in them nothyng but
hyghe purenesse and holynesse,
where vpon he houchesaueth
to gyue them hyghe tytles of
praples, for he calleth and also
estemeth them euen ryghtous-
nesses yea and promyseth vnto
them

A CATECHISME

the large rewardes. So maye
we then shortly conclude that
oure felowshyp wyth Christe
is of such strength & force, that
for it we be not onely freely re-
puted ryghtuous but also our
workes be reckened vs for ius-
tice and ryghtuousnesse, and
be abundantly recompensed
wyth an euerlastyng reward.

The Symbole of fayth or
Christen Crede.

WE tolde you heretofore
what profyte we take by
our fayth in Christ, now we shall
ye heare, what our faith ought
to beholde in Christ, & what to
conceyue of him to the stablysh-
ment and confirmyng of it.
Certaynely thys is declared in

A. i. the

A CATECHISME.

the Simbole of Christe Crede,
as howe Christe is made vnto
vs by his father our wysdome,
1. Cor. 1. raunsome, lyfe, ryghtwysnes,
and holynes. Nowe it maketh
no greate matter, who was the
maker of this Symboll, or by
what person; this abydgement
of faith was set forth, whiche
in it hath no humane doctrine,
but is gathered of most certain
recordes of scripture. And be-
cause no man shulde muse why
we knowledge our selues to be-
leue in the father, the sonne, &
the holy ghoste, we woll some
what speake hereof afoze we
entre into the Crede. When we
name the father, the sonne, and
the holy holy ghost, we make
vs

hs nat thze goddes, but in most
symple and pure vnite of God,
aswel the scripture as the very
experiēce of godlynes shewe vs
God the father, hys sonne and
the spirite, so y^e our vnderstan-
ding cā not conceyue the father
but it must also cōpysse aswell
the sonne (in whome shyneth y^e
fathers lyuely ymage) & the
spirite in whom his power and
might is opened. In one God
therfore let vs fyxe the hole
thought of our mynd, and yet
in the mean season cōsider y^e fa-
ther wth y^e sōne and his holy gost.

I beleue in one God the
father almyghty maker
of heauen and earth.

f. ij. By

A CATECHISME.

By these wordes we be taughte
to beleue not nakedly that
there is a God, but also to knowe
that he is our God, and to trust
that we be of the nōber of those
whom he promyseth to be their
God, whome also he taketh for
his owne people. Thys God is
called almighty wherby is me
aned, that by his prouidence he
disposeth al thinges, and at his
pleasure gouerneth & through
his power and myght ordereth
them, when we cal him maker
of heauen and earthe, we muste
therwith vnderstande y he cō-
tinually nourisheth, susteyneth
and quykenneth what soeuer o-
nes he made.

And

And in Jesus Christ his
only sonne our Lorde.

Where aboue we sayd that
Christ is he euerlastyng
butte of our fayth, thys is easy
to se, for as much as all þe partes
of our he^{art} be here represented
in hym. we call hym Jesus
(which name was gyuen hym
from heauen), because he was
sent to saue his people from
theyr synnes. And therfore the
scripture sayth þe there is none
other name gyuen vnto men
wherby they myght be saued.
This additiō v^{er} surname christ
betokeneth þe he was anoynted
and throughe endowd w^{ith}
all the graces of the holy ghost,
whiche in scripture be rehersed

Luc. 12

Act. 4

f. iij. under

A CATECHISME

Under the name of oyle, because
wythout the through drought
and barrenesse we wyther and
debye. Throughe this annoin-
tynge of the father as he first
made kyng, subdued vnto him
selve all power in heauen and in
earth, that in hym we moughe
also be kynges, hauyng power
ouer the deuyl, synne, deathe &
hell, So the was he cōsecrated
prest that throughe his sacrifice
he myght pacifye the father &
bryng vs in fauour agayn with
hym, to þe intēt that in hym we
also myght be preestes, offryng
vnto the father prayers, than-
kes, our selues and all ours by
thys same Christe, our media-
tour and reconcyler. Further-
more

and

A CATECHISME.

more he is called y son of God,
not as other faythfull men be
by election onely and fauoure:
but that he is the very true na-
tural sonne, & therfore is he na-
med y only, because he myght
be knowne frome the rest. He
is also our Lord, not onely by
hys godheade whyche he had
euermore the selfe same wyth
the father, but also in that selfe
fleshe wherin he was exhibited
vnto vs. For there is but one
God, of whom be al thinges as
Paule sayth, and one Lorde
Jesus Chryst, through whom
be all together.

1. Cor. 8

Which was conceived by
the holy ghost / borne of
the virgine Marye.

A. iij.

Here

A CATECHISME

Here we lerne by what maner
our sone of God became
our Iesus, that is our sauour,
and our Christ, that is to save
the annointed kynge to defende
vs, and preeste to brynge vs in
fauoure with the father, for he
put vpo him our fleshe, to thys
intente that he nowe made the
sonne of man shoulde make vs
the sonnes of God wyth hym,
takynge vpo hym oure pouertie
to aduaunce vs vnto hys ry-
chesse, bearynge our weakenes
to strengthen vs by his power,
receyvyng our mortalitie to
gyue vs his immortalitie, com-
myngedowne vpon the erth to
exalt vs vnto heauē. Wherfore he
was of the virgine Mary euen
because

because he might be knowen the
 very sonne of Abraham and Da-
 uid whiche was promysed in
 the lawe and Prophetes a very
 man like vnto vs in euery point,
 onely synne excepted, he was
 tempted wyth our infirmityes
 to thintent he myght lerne to
 haue compassion and beare wth
 vs. Thys same Iesus was co-
 ceived in the wombe of y^e virgine
 by a wonderfull & unspeakable
 power of y^e holy goste, to thintent
 he myght be borne not defyled
 with any fleshy corruption, but
 be sanctified in most hyghe and
 perfecte purenesse.

Suffered vnder Ponce
 Pilate: Was crucifyed/
 dead & buryed/and descē-
 ded vnto hell, f.v. In

Mat. 23
 Gen. 22
 Isa. 53

A CATECHISME.

Rom. 15.
Phil. 2.

Hebr. 7. 9
and, 10

In these wordes we be taught
after what sort Jesus paid
our ransom, for this was
cause why he was borne a mor-
tal man. For verely where as god
was pricked to wrath through
the disobedience of man: Jesus
through his obedience put it a-
waye, shewing him obedient to
his father even unto deathe.
And so in his deeth he offered him-
selfe a sacrifice to the father,
whereby his rightwysnes
myght ones for ever be appeas-
ed, whereby y^e faithful mought
be halowed for evermore, where-
by also the everlastyng satisfac-
tion mought be fully wrought
and fynished. He shed his ho-
ly bloud for the pryce of our rans-
ome,

A CATECHISME. 41.

come, to thintent both the fury
of God whyche was kyndled a-
gaynst vs myght be quenched
and also our wyckednes pur-
ged. There is no parte of hys
deth that lacketh a mysterye.
He suffered vnder Ponce Pilate
that is to wyte, he was condem-
ned by sentence of a iudge, for a
felon and euyl doer, for this pur-
pose y^e we throughe hym thus
condemned myght be quyte at
the barre of the hygh iudge, he
was crucified, that in the crosse
whych by Gods lawe was cur-
sed, he shuld susteyne our curse,
whyche curse oure synnes dyd
deserue, he dyed, that throughe
hys deth he myghte ouercome
death that gaped vpo vs and
henge

Rom. 8.
Ephe. 1.
Colos. 3.

Esay. 53.
Mar. 15.

Dent. 21.
Gal. 3.
Heb. 2.

X. CATECHISME.

henge ouer our heddes, and þ
he myght swalowe vp þ same
death, whych he elles had not be
bene, shuld haue swalowed vs
Rom. 8. vp. He was buryed to thynct
we hys felowes by the vertue
of hys deathe shulde be buryed
to synne, enfranchysed from
the dominion of the deuyl and
of deathe. And where we saye
he wente downe into hell, it is
meāt he was extremely hadled
of God, & that he felte the hor
ryble sharpenesse of gods iudge
ment in that he dyd put hym
self betwene vs & Gods wrath,
and on our behalfe satisfied the
rygoure and sharpe iudgement
of God, so dyd he paye & suffer
the due paynes not for his own
iniquite,

iniquite, for he hadde none in
 hym, but for our wyckednes.
 Not that y father was at any
 tyme angry agaynst hym (for
 howe coulde he be angrie with
 hys most deare sonne in whom
 is all hys delyte and pleasure:
 or howe coulde he be pacyfied
 wyth hys prayer wyth whome
 he were displeased;) but in this
 sense we say he bare the weight
 of goddes rygorousnes, because
 beynge thus strycken and as it
 were scourged by the hande of
 God, he felte all the tokens
 and spgnes wherwythe god
 in hys fume is wonte to pu-
 nyshe synners, in so moche
 that when the Passion waxed
 stronge over hym, he was con-
 streyned

Mat. 3. 16.

Luc. 3. 22.

Mat. 27.

A CATECHISME:

Creyned to crye my God, my
God, why hast þu forsaken me:
And the thyrde daye he
rose agayne frome death/
he ascended into heauen
and sitteth on the ryght
hande of God the father
almighty / frome thence
he shall come to iudge
the quicke and the deed.

Of Christes resyrgence agayn
we maye gather a sure
trust of victorie, that we shall
ouercome death, for lyke as he
coude not be holden downe by
al þu panges of death, but migh
tely dyd brast forth beyonde all
deathes power, so dyd he re
presse and quenche all hys stin
ges

Act. 2

Resurrection

ges and that in suche wyse, as
 he is nat hable to styng vs now
 any more, at leaste waye to our
 destruction. So then his rising
 agayne, is fyrst a ryght certayn
 trueth and euen the grounde of
 our rysyng to come, and also of
 this our presente quickenyng,
 wherby we be raysed vp vnto
 a newnesse of lyfe. By his ascen-
 sion or mounting vp vnto hea-
 uen, he opened vs the way vnto
 the kyngedome of heauen,
 whiche in Adam was agaynst
 all men shut, for he ascended in
 to heauē in our fleshe as it were
 in our name, to the intente that
 euen now in hyni by hope we
 may possesse heauen, and after
 a maner lyk euen amonges the
 heavenly

2. Cor. 13

Rom. 7.

A CATECHISME:

heauenly sprites. And assuredly
he is not there wout our hygh
profyte: for accordyng to the of-
fice of his euerlastyng presthod
he wēt into the sanctuary of god
not made of mans hande, and
there he laboureth as a conti-
nual attourney and mediateur
for vs afoze the father, where
we saye he sitteth on the ryght
hande of god the father, it meas-
neth that he is crouned & pro-
claymed, kynge, iudge, & Lorde,
ouer al thinges, & by his power
he myght cōserue and gouerne
vs, that his kyngdome and glo-
ry maye be our strength, power
and boaste against hel, It signi-
fieth also that he hath receyued
to dispose at his pleasure al the
graces

Handwritten signature or flourish

maye be made perfyte and fyl-
 led, that is to wytte, that his
 iudgement moughte be mani-
 fested, in whiche dawe he alone *I. Cor. 15.*
 shall be sette vp on hyghe, and
 shall be all togyther in all men,
 gatherynge and recepyng his
 faythfull into glozve, when sa-
 tans kingdom shal be brought
 to confusyon, & vtterly throwe
 doune.

The thyrde.

**Thy Wyll be done in
 earthe/ as it is in
 heauen.**

In this petition we desyre
 of god that as he is wonte
 in heauen, so in erth he wol

I vouch-

*for us to be
 as he is in
 heauen*

A CATECHISME

housaue to order and dispose
all thinges, as his gracious
pleasure shalbe, to byng every
thyng to passe as shall lyke his
wiidom best, to vse al creatures
at his own pleasure, and to sub
due all wylles vnto his. And
thus requyrynge, we vtterly re
fuse and abandon all our owne
desyres, renouncynge and gy
uynge vp vnto the Lorde what
so euer affection, wyl, or lust, is
in vs, desyrynge his graciouse
maiestie that he suffer not the
worlde to passe with vs as we
our selues wolde haue it, but
that he cause all our matters so
to go forwarde with vs, as he
knoweth afore & forsceth beste
for vs and as he hath appoynted

ted the same to be. For we do not onely here aske, that god wolde make our owne delyre voyde and of no effecte, euen so many as be contrarie and repugnant to his wyl, but also that he, extinguyshinge these our affections, wolde shape in vs new thoughtes, newe myn- des, and newe ententes, so that none other motion or luste be felt in vs, then a pure consente and full agrement with his wil, and for a conclusion that we woll nothinge of our selfe, but as the holy spirite wol in vs, by whose secrete instruction & teaching, we maye lerne to loue those thinges that be pleasaunt to hym, and to hate & abhorre

II. woꝝ

A CAETCHISME

that oure father, after that he
hath nourished vs this daye,
will not fayle vs to morowe.
Now how moch aboundaunce
so euer of goodes through his
benefite we haue, yet it beho-
ueth vs to aske our daily bread
thynkyng on this wyse, that all
our substaunce is nothyng, but
so farforth as god by powryng
forth his blessinge, shall pro-
spere and encrease, & that which
is in our hādes is none of ours
but so farforth as god bestow-
eth it vnto vs and suffreth the
vse therof in our handes frome
tyme to tyme. In that we saye,
Our bread, is hyghly declared
the bounteousnes of god, which
maketh y^e to be ours, which by
no

no reason was dewe vnto vs.
Finally in that we desyre it to
be gyuen vs, it is meant that it
is the pure & free gyfte of god,
frome whense so euer it come to
vs, thoughe it seme neuer soo
moche to be gotten by our scy-
ence and ppropze industrie.

The fyfthe.

And forgyue vs onre
trespasses, as we forgyue
theym that trespasse a-
gaynst vs.

In this petition we aske re-
lease, pardon, and forgiue-
nesse of synnes to be recey-
ued at goddes handes, a thyng
A.iiii. Doubt

A CATECHISME

woꝛs then Deathe what so euer
displease him. Howe assured
we are that displeaseth hym &
is contrary to his woꝛde and
institution.

Gyue vs thys daye
oure dayely
breaðe.

Here in generall we aske
of god all thynges neces-
sary to the behouf of our
bodies vnder the clementes of
this woꝛlde, not onely to be fed
and clothed, but, also what so
euer thing he foꝛseeth to be ex-
pedient foꝛ vs to thintent ws
mought eat our bꝛead in pear.
In this petition with few woꝛ-
des,

Des, we betake our selues into
his keppnge, and commit vs to
his diuine prouidence that he
wolde fede, nouryshe and pre=
serue vs, for y moste graciously
and tender father doth not dis=
dayne to take vnto his keppng
and tuiciō also this our bodie,
y he myghte exercise our fayth
in these same lytell small thyn=
ges, whyles we loke to receyue
at his hande all thynges what
so euer we haue nede of euen to
a crumme of bread and a drop
of water. Where we say Dayly
and this daye, it meaneth that
we ought onely to aske thinges
sufficiēt for our nede, euen as it
were for no moze but this day :
With this assured confidence
I.iii. that

A CAETCHISME

that oure father, after that he
hath nouryshed vs this daye,
woll not fayle vs to morowe.
Now how moch aboundaunce
so euer of goodes throught his
benefite we haue, yet it beho-
ueth vs to aske our daily bread
thynkyng on this wyse, that all
our substaunce is nothyng, but
so farforth as god by powryng
forth his blessinge, shall pro-
spere and encrease, & that which
is in our hādes is none of ours
but so farforth as god bestow-
eth it vnto vs and suffreth the
vse therof in our handes frome
tyme to tyme. In that we saye,
Our bread, is hyghly declared
the boūtyousnes of god, which
maketh y^e to be ours, which by
no

no reason was dewe vnto vs.
Finally in that we despye it to
be gyuen vs, it is meant that it
is the pure & free gyfte of god,
frome whence so euer it come to
vs, though it seme neuer soo
moche to be gotten by our scy-
ence and propre industrie.

The fyfthe.

And forgyue vs oure
trespasses/ as we forgyue
theym that trespasse a-
gaynste vs.

In this petition we aske re-
lease, pardon, and forgiue-
nesse of synnes to be recey-
ued at goddes handes, a thyng
I.iiii. Doubt

A CAETCHISME

Doubtles right necessary to all men and women without exception. And we call them Dettes, (foz so signifieth the greke and also the latine worde) bycause we owe god a punysheiment foz them as a pryce oz peny worth due foz the same. But by noo meanes can we make this payment good, oneles we be discharged by this forgyuenesse whiche is the free pardone of his mercy. We aske this pardone to be gyuen vs, euen as we forgyue our detters, that is, as we spare them and forgyue them, of whome we haue bene in any thyng, cyther harmed, sharpely handled, oz contumeliously checked. This condition

tion is here added, not that by our forgyuynge of other mens trespasses agaynst vs, we may or can deserue goddes pardon, but it is here put for a lygne & token to acertayne vs, that so truely our synnes be pardoned vs of god, as we semblably in our owne consciences forgyue other, in case our hart be cleane purged and boyd of all hatred, enuye, and vengeaunce. On the contrary parte, we be warned that they be shakē of and expul sed frome the nombꝛe of gods chyl dzen, so many as be redy to reuenge, harde to forgyue and that styffely beare malice in their hartes ayenst their neygh bours, For all suche are hereby

A. v. mo:

A CATECHISME

monyshed not to be ones so hat
by as to call god theyr father,
noꝝ pray to escape gods wꝛath,
lyth in theyr own stomake they
beare wꝛath and displeasure a-
gaynste other. yea Chꝛyste ex-
pressely sayth, that onles we foꝝ-
gyue men theyr offences, the fa-
ther wol neuer foꝝgyue vs ours
Whiche thyng he also teacheth
by the parable of the kyng and
his seruauntes. Finally he wol
haue foꝝgyue vs our neighbour
not ones oꝝ twyse, no not seuen
tymes only, but seuentyp tymes
seuen tymes, meanyng herby,
we oughte contynually frome
tyme to tyme to foꝝgyue our
bꝛother.

Mat. 6.

Mat. 18.

Mat. 18.

The

The syxte.

And let vs not be led into temptation / but Delyuer vs from euyl, Amen.

In this demaūd, we do not requyre, that we shulde neuer fele temptations, for by them rather it is our profyte to be styrred and rubbed on the backe, lest through ouermocherest, we mought waxe soggardes, for the lord tempteth his chosen dayly, chastysyng them by reproche, pouertie, trouble, and other kyndes of crucyfyenge. But this oure prayer is, that with the temptatiō he wol make vs a waye out, so as we be

1. Cor. 10.

A CATECHISME.

be not ouercome and pressed
downe of any temptations, but
that by his powre enstrengthe-
ned we may stand sure agaynst
all the power of our aduersari-
es wherewith they assaulte vs.
Also that we taken to his go-
uernance, halowed by his spi-
rituall graces, and fenced with
his protectiō may stande styffe
agaynst the deuyl, death, hell
gates, and the hole kyngdome
of the deuyl, and this is to be
deliuered from euill. We must
marke also howe God wol that
our prayers be shapen. Truly
we muste shape them after the
rule of charitie, for so hathe he
taught vs to praye, not for our
owne behoufe without any re-
garde

garde of our bꝛetherne, but he commaūdeth vs to be euen as busye foꝛ theꝝ cōmoditie, edificatyon and pꝛofyte, as we wold be foꝛ our owne.

Continuance of prayer.

This then it behoueth vs to loke vpon, that we go not about to bynd god to any circumstances, lyke as we be taught in this pꝛayer, noꝛ to assigne him any law, oꝛ apoynt hym any condycyon. Foꝛ afoꝛe we conceyue any pꝛayer foꝛ vs, we fyꝛste requyꝛe and foꝛespeke that his wyll be done, whereby nowe we subdue oure wyll to his, that as with a byddell
nowe

A CATECHISME

nowe restreyned, it shulde not
 psume to force god to a course
 or trade. If our myndes ones
 brought to suche obedience, we
 suffre our selues to be ordred at
 tharbitrenēt of gods prouisiō,
 easely we shal lerne to continue
 in prayer, and referrynge our
 requestes vnto the lord, pacy=
 ently to awayt his pleasure, be=
 ynge assured that god is alway
 present with vs, though it seme
 not so, and that when he seeth
 his tyme, he wol declare that he
 gaue no deafe eares to our prai=
 ers. That yf after longe away=
 tyng, our mynd cā not attayne
 what it hath profyted by pray=
 er, nor fele any frute gotten ther
 by: yet our fayth shall certyfy
 vs

Handwritten Latin text, likely a library or ownership stamp, written in a cursive script.

vs of that, that by felynge we
 coulde not perceyue, euen how
 we haue obteyned that expedi-
 ent was for vs. And thus shall
 say the worke, that in pouertie
 we maye possesse aboundance,
 and in trouble comfozte, for yf
 all togyther go to wreck & fayle
 vs, yet shal god neuer fayle vs,
 neuer forsake vs, sithens he can
 not disapoynte the awaytynge
 and longe suffraunce of his, him
 alone may we haue in steade of
 all thynges, for he cōteyneth in
 hym all goodnes, whiche with-
 out doubte in tyme to come, he
 woll shewe vs all at large and
 most fully,

De

Handwritten text, likely a marginal note or a later addition, written in a cursive script. The text is difficult to decipher but appears to be a continuation of the catechism or a related commentary.

A CATECHISME
Of Sacramentes, wherfore
they properly serue.

Sacramentes be ordeyned
that both befoze god and
man they shulde be exer-
cyses of our fayth. Befoze the
lorde they exercyse our faythe,
whyles they establishe it in
gods truthe, for where as the
Lorde perceyued it expedient
for the ignoraunt of our fleshe,
he dyd setfozth heauely myste-
ries to be beholden vnder car-
nall elementes. Not that any
such powers be gyuen to the
selfe natures of thynges, as be
propownded to vs in sacramen-
tes, but that by the lordes word
they be signed hereunto. For y
promesse cometh alwaye afoze,
which

*From more goodnes
of god to us*

whiche pꝛomes is conteyned in
the woꝛde, then foloweth the
token to strengthen & seale the
pꝛomesse, & to make it of moꝛe
authoritie amonges vs, euē as
the Loꝛde foꝛseech, that it is ex-
pedient foꝛ the capacite of ouꝛ
weakenesse. Foꝛ vndoubted so
smal and weake is oure faith,
that except it be pꝛopped vp on
euery syde, & boꝛn vp by al mea-
nes and wayes possible, anon
it wolde quayle, be shaken a-
peeces, and ouerthrowē. Howe
this fayth is also amonges mē
exercised by sacramentes, whyle
by the same it goeth opēlye
to shewe her selfe to the woꝛlde,
and is styꝛred vp to render due
pꝛayses to the Loꝛde,

sohat

A CATECHISME

What a sacrament is, and
how many there be.

A Sacramēt is therfoze pro-
perly an outwarde signe,
wherin God representeth
and wytnesseth his good wyl
towards vs, to susteyne the
weaknesse of our fayth. Or an
other waye moze shorte & also
moze playne, A sacrament is a
wytnesse of gods fauoure, de-
clared by an outwarde sygne.
Now there be dyuers holsome
sacramentes in the church, and
namely seuen recounted of the
fathers, Matrimonie, Baptis-
me, Confirmation, Penance,
Eucharistia comonly called the
sacrament of the aultare, Or
ders

ders, and extreme unction.

Matrimonye, god hym selfe
did fyrste institute in paradysse, **Wedolcke**
and saynt Paule calleth it ho- **Gene. 1.**
nozable in all thynges. **Hebre. 13.**

By penaunce we attayne the **Penaunce**
hyghe benefite of absolution,
neyther oughte we to neglecte
the power oꝝ keyes of the chur-
che, sythe to it Chyrste sayeth,
Whose synnes so euer ye for-
gyue shalbe forgyuen, & whose **Iohan. 20.**
synnes ye reteyne shalbe reteyn- **Luc. 10.**
ned. And agayn he saith, Who
heareth you, heareth me.

The sacrament of orders, is **Orders**
wherby, by layeng on of þ̄ han-
des, persons of suche qualities
and condicions, as Paule de-
scribeth to Timothie and Tite **1. Timo. 3.**
Tit. 1. shuld

A CATECHISME

Shulde be called and elected not only to minstre sacramentes but moche rather to pzeache gods worde purely & sincerely to the people.

Conspz.
Extreme
unction.

Confirmation and extreme unction the auncient fathers of the churche takyng occasion and groundyng themselves vpon the doynges and actes of thapostles haue receiued.

But of baptisme & Eucharistia bycause they be the principall sacramentes & in the new testamēt instituted expzessely by Chyrste hymselfe, I intende somewhat moze at large to intreate.

Attegn.

For the
of the

Of Baptisme.

Baptisme is gyuen vs of
 God, bothe to serue our
 faythe befoze hym, and to
 serue our professiō befoze men.
 Fayth hath eye to the promyse,
 wherby the mercyful father of
 ferethe vs the felawshyp of his
 Chyste, that we endowd with
 hym myghte be partakers of
 his goodes. And two thinges
 it chiefly representeth vnto vs,
 the clensynge, whiche we haue *Purgation:*
 in Chyestes bloude, and the
 sleynge of our fleshe, whiche we *Mortificatio:*
 haue obteyned throughe his
 deathe. For the Lorde comaū-
 ded his to be baptised into re-

k.iii.

mission

A CAETCHISME

Eph. 5.

Rom. 6.

mystyon of synnes. And Paule
teacheth that the churche is ha-
lowed of Chzist her spouse, and
washed in the lauer of water
in the worde of lyfe. Further-
more he declareth that we be
baptysed into Chzistes death,
buried with hym, to thintēt we
might walke in newnes of lyfe,
wherby it is not meaned that
the cause or power of clensyng
and of newe byrth is in the wa-
ter, but onely that in this sacra-
ment is perceiued a knowledge
of suche gyftes: when we be ac-
counted to take, obteyne & pur-
chase that, whiche we beleue
to be gyuen vs of the Lorde,
whither we fyrste elpye it, or
whither it were known to vs
afoze,

afore, and be here more certayn
 ly enformed of the same. Nowe
 as touchyng our profession be-
 fore men, this Sacrament also
 serueth, for it is a marke or to-
 ken wherby we openly professe
 that we wyl be accompted a-
 monges the people of god, that
 with all other godly personnes
 by lyke relygion we worshyppe
 that same one god. Syth then
 in Baptysme the couenaunt of
 the lord is specyally made with
 vs: therfore of good ryght we
 baptise also our infants in
 that they be felowes and parts
 kers with vs of the euerlasting
 couenaunt, wherein the Lorde
 promyseth hym selfe to be the
 God and graciouse lorde, not

R.iii. to

A CAETCHISME

to vs onely, but to oure seede
also.

Of the lordes souper, or
sacrament of the
aultare.

Asto what ende the my-
stery of this sacrament,
whiche saynt Paule calleth the
lordes souper, & is called of the
fathers Eucharistia and Sy-
naxis, was ordeyned, & wher-
vnto it serueth, the promise
there added euidently declareth
which is to acertayne vs, that
the lordes body was ones so of-
fered, so betrayed for our sakes
that now it is ours, yea and e-
uermore shall be, and that his
bloude was ones so sprinkled
and

1. Cor. x.

and shed for vs, that it shulde
be ours for euermore. The bo-
dyly eye seeth but the sygnes &
figures of bread and wyne, but
the inwarde eye of fayth vnder
those signes seeth how the lord
gyueth the true partakynge of
his body and bloude, for all
thoughe he beyng now taken
vp into heauen, kepeth his re-
sidence in heauen and no lon-
ger in earthe, I meane in perso-
nall and humayne lykenes, yet
no distaunce of place can let him
to fede his faythefull with his
owne selfe, & so to worke that
they (thoughe heauen & earthe
be neuer so far asunder) shulde
yet haue moste presente felow-
shipp and companie with hym.

k. v.

And

A CATECHISME

And hereof haue we a lesson gy-
uen vs in this sacrament so cer-
tayne and manifeste, that we
muste fastly beleue that chryst
with all his rycheesse is here gy-
uen and presented vnto vs, no
lesse then yf he stode euen perso-
nally present, to be sene as he is
in his maiestie with our eyes &
to be felte with our handes, yea
and that with suche power and
myght, that not onely he byn-
geth to our soules an vndoub-
ted truste of euerlastyng lyfe,
but maketh vs sure also of the
immortalitie of our flesh beyng
quyckened of his immortall
fleshe, & after a maner takyng
part of his immortalitie. Wher-
fore vnder the sygnes of bread
and

and wyne be presented and ministred vnto vs the body and bloude, to thintent we myghte lerne þ they be not onely ours, but also serue vnto vs for lyfe and nouryschyng. Thus when we se this most sacred and my-
sticall bzead, anone we must cō-
ceyue this similitude, that lyke
as bzeade nourysbeth, sustey-
neth, and p̄serueth the lyfe of
our natural body : so is the bo-
dy of Chyste the fode, comfort,
and defence of our gostly lyfe.
When we se the forme of wine,
loke what profyte wyne bryn-
geth to mans bodye, the same
muste we reckon, sp̄ritually to
be brought vnto vs in Chy-
stes bloude. Now, this mystery

as

A CATECHISME

as it is a proufe and declaratiō
of the great bounty of God to=
wardes vs: so it ought to mo=
tyfthe vs, that we be not vn=
kynd for the same his goodnes
and excedyng liberalitie shew=
ed vnto vs, but rather as our
duetie is, auounce the same in
prayfes, and magnifye it with
thankesgyuyng. And further=
moze that we shulde embrace
one of vs an other with suche
an vnite, as we se the membes
of one body knyt and fastened
amonges theym selues. For
there can be no quykke spurre
to sturre brotherly loue amon=
ges vs, then whiles Chyste,
thus gyuyng hym selfe to vs
doth not onely allure vs by his
ers

exemple, every one of vs help
 to yelde and gyue hym selfe to
 other, but also lyke as he ma-
 keth hym selfe commune amon-
 ges vs all, so in hym he maketh
 vs all to be as one. But wolde
 god we wolde lerne to measure
 & to contemplate in our mynde
 the greatnes of this so hyghe a
 sacrament gyuen vs of god.
 wolde god I saye we consyde-
 red howe fowle a synne ingras-
 tytude is, how horrible peynes
 and punishemētes do ensue of
 the vnreuerent handlynge and
 pphanation of this sacramēt.
 Neither is it to be thought ꝑ
 those moſte graue thzetninges
 ꝑ s. Paule pronounceth be fru-
 strat & voyd. For thus he saith.

1. Cor. 14

300 hie

A CATECHISME

Wherfoze who so euer eateth
this bread and dꝛyncketh the
cuppe of the loꝛde vnworthely,
shall be gyltie of the body and
bloude of the loꝛde. Let a man
therfoze examine hym selfe and
so let hym eate of that breade &
dꝛyncke of that cuppe. Foꝛ he
that eateth and dꝛyncketh vn-
worthly, eateth and dꝛyncketh
his owne Damnation, not de-
cernynge the body of the loꝛde.

Of the Pastors and herdmen
of the churche, and of
theyr power.

If as moche as the loꝛde
wyl that bothe his woꝛde
and the Sacramentes be in-
nistred

nistred by men vnto vs: it be-
 houeth Curates or herdmen to
 be set in offyce ouer the church,
 which with pure doctrine may
 enforme the people bothe pri-
 uely and apertly, ministre Sa-
 cramentes, and with good ex-
 ample instruct men vnto holy-
 nes and purenes of lyfe. Who
 so despiseth this institution &
 this order, be vnruely and dis-
 obedient not agaynst men but
 agaynst god, in that they facti-
 ously withdawe them selues
 from the felowshyp of the chur-
 che which without this minis-
 trie by no meanes can stande,
 for that hath no lytell authori-
 tie, that the Lorde ones witnes-
 sed, sayenge, that he hym selfe
 is

A CATECHISME

Wherfoze who so euer eateth
this bread and Dryncketh the
cuppe of the lord vnworthely,
shall be gyltie of the body and
bloude of the lord. Let a man
therfoze examine hym selfe and
so let hym eat of that breade &
Dryncke of that cuppe. For he
that eateth and Dryncketh vn-
worthly, eateth and Dryncketh
his owne Damnation, not de-
cernynge the body of the lord.

Of the Pastors and herdmen
of the churche, and of
theyr power.

Fo: as moche as the lord
wyl that bothe his worde
and the Sacramentes be in-
nistred

nistred by men vnto vs: it be-
 houeth Curates or herdmen to
 be set in offyce ouer the church,
 which with pure doctrine may
 enforme the people bothe pry-
 uely and apertly, ministre Sa-
 cramentes, and with good ex-
 ample instruct men vnto holy-
 nes and purenes of lyfe. Who
 so despiseth this institution &
 this order, be vnruey and dis-
 obedient not agaynst men but
 agaynst god, in that they facti-
 ously withdraue them selues
 from the felowshyp of the chur-
 che which without this ministes-
 rie by no meanes can stande,
 for that hath no lytell authori-
 tie, that the Lorde ones witnes-
 sed, sayenge, that he hym selfe
 is

A CATECHISME

is receyued, when they be recey-
ned, and that he is caste oute,
when they be caste out, And to
chintent they? office shulde be
no vyle thyng ne vnregarded,
they be endowed with a ipecial
commaundement of byndynge
and loosynge, hauynge therto
a promise, that what so euer in
earthe they bynde o? loose, the
same is bounde and loosed in
heauen. And Chryst hym selfe
expounynge his worde decla-
reth that to bynde, is to holde
synnes, and to loose, is to re-
lease them. Nowe by what fas-
shyon they loose, the apostle ex-
pouneth, when he saythe, that
the gossell is a power to saue
euey beleuer. Agayne what
waye

Mat. 18.

Mat. 18.

John 20.

Rom. 1.

waye they bynde, he declareth
 when he saith that the Apostels
 haue a redy vengeance against
 all disobedience. For the summe
 of the gospel is that we be ser-
 uantes of synne and death, &
 that we be losed and made free
 through the raunsome whiche
 is in Chryst Jesu, and as many
 as do not receyue hym for their
 redemer, be bounde with newe
 bondes of a greater condemna-
 tion. But we muste remembze
 that all this power which scrip-
 ture gnueth to pastours and
 byshoppes is conteyned within
 the mynistry of the worde, for
 Chryst gaue not properly this
 power to men, but to his word,
 ordeynynge men onely the my-

2. Cor. 13

A nisters

A CATECHISME

61.702.2
nisters thereof. Wherfore in
goddes worde whereof they be
made disposers & layers out,
boldely let them ieoparde even
all thynges, and constreine all
the power, glozy, and pryde of
the worlde to stowpe and obeye
vnto it, by it let them comaund
all men, from the hyghest to the
loweste, let them buylde Chry-
stes house, pull down Satans
kyngdom, fede the shepe, slaye
the wolues, teache and exhorte
those that wyll lerne, reproue
the stubberne: but all togyther
in the worde, from whiche word
yf they swarue to theyr owne
dreames, and fanfies: they be
no longer esteemed for pastours
and shepherdes, but rather

(for

(foz as moche as they be pestiled
wolves) ought to be dzyuen a-
waye and deposed. foz Chyste
commaundeth none other to be
hearde, then suche as teache vs
the thynges that they haue ta-
ken of his worde.

Of mens traditions.

Sithe we haue a generall
sentence of Paule, p̄ all 1. Cor. 14
thynges in thassemblies
& churches should be done co-
mely & in good order: ciuile oꝝ
dinaūces, wherby as with bon-
des an order and comly falschp-
on is kepte in the companye
of the Christians, and a con-
corde thereby conserued, ought
not to be reckened amonges

L. ii. mens

A CATECHISME

mens traditions: but must rather be referred vnto the rule of the Apostle, so that they be not beleued as thinges necessary to our saluation, no: bynd the consciences to any superstition through them, no: be kept as any woꝛshyppe of god, no: that any holynes be reposed in them. But such ordinaunces as vnder a tytle of spiritual lawes be thrust vpon vs, to bynde oure consciences, as thynges necessary to gods honour, all suche lawes I saye ought we earnestly to resyste, for they do not only ouerthrow the libertie whiche Christ purchased vs, but also dymme the true relygion, and defile gods
mas

maiesty, who alone wol raygne
in our consciences by his word

Let this then abyde for a sure
ground, that all thinges be ours
and we Chrystes, and that god
in bayne is worshypped where
be taught doctrines, the com-
maundementes of men.

1. Cor. 3.

Mat. 15

Of excommunication.

Excommunication is, wher-
by notable hoymongers,
aduouterers, vsurers, ex-
tortioners, spoylers, rourers, py-
rates, bzallers, ryoters, dzon-
kardes, seditious persons, wa-
sters, after they haue ben admo-
nished, and do not amende, be
relecte and banysshed from the

L. iii. com=

A CAETCHISME

241. is company of the faythfull, ac-
 cordinge to the lordes commaun-
 dement, not that the churche ca-
 steth them vnto perpetuall ru-
 yne and Despayre, but it dam-
 neth theyr lyfe & maners and
 excepte they amende, the chur-
 che ascerteyneth them of theyr
 damnatio. This order is ther-
 fore necessary amonges the faith-
 full, that sith the churche is the
 body of Chryst, it ought not to
 be defyled with such stynkyng
 members, which redounde vn-
 to the shame of their head. And
 mozeouer least by company of
 suche a naughty sorte (as it co-
 monly chaūseth) the good also
 myght be corrupte, It is also
 profitable for them selues, that
 theyr

Ephe. 1.

their lewdnes be thus chastised
 which, where as other wayes
 by sufferance, they wold ware
 moze wilful and obstinate, now
 dyuen thus to shame, myghte
 lerne to amende, whiche thyng
 yf they can be wonne vnto, the
 churche gentylly receyueth
 theym into her felowshyppe a-
 gayne, and to the pattakynge
 of that same vnite, from whens
 they were banysshed and shut
 out. And least any man should
 proudly despyse the iudgement
 of the churche, or lytell regarde
 that he by the churche is thus
 condemned, the Lorde wyt-
 nesselth that this iudgemente
 of the faythfull is none other
 thyng then the publysshynge

A.iiii.

of

Mat. 23.
Luc. 11.

A CATCHISME

of his owne sentence, and that it is approued in heauen, what they do in earth. For they haue gods worde, wherby they may damne the froward, they haue agayne Gods worde whereby they may receyue those that re tourne vnto grace.

Of ciuile rulers and gouernours.

The Lord wytnesseeth, that not onely he allowed tem porall gouernaūces and the office of magistrates, but also for that with suche honorable auctoritie he setteth forth theyr dignitie: hyghly he commendeth the same vnto vs, for
he

Handwritten note in cursive script at the bottom of the page, likely a marginalia or a later addition.

he assureth vs þ̄ it is the worke
 of his wysdome, that kynges
 raygne, that counselours dis-
 cerne iustyce, that the honora-
 ble be iudges of the erth, yea &
 otherwhyles he calleth theym
 goddes, bycause they supplie
 and exequute his rowm, In an
 other place also they be reapo-
 ted to exercyse iudgement euen
 for god and not for man. Fur-
 thermore Paule recyteth the
 offices, amonges the gyftes of
 god, and where as he maketh a
 longer treatye of them, he mani-
 festly teacheth that their power
 is the ordinaunce of god, & that
 them selves be ministers of god
 to the prayse of the weldoers,
 and to the vengeaunce of the

Pro. 8.

Psal. 82.

Deut. 1.

2. Pet. 1. 15.

Rom. 13.

L. v. euyl

A CATECHISME.

¶ Wherfore it apperteyneth
to princes and other set in
authorite, to remember whome
they serue in theyr office, and to
do nothing unbecomynge gods
ministers and vicars. yea all
theyr study ought they hyther-
to to referte and employe, that
they conserue the vniuersalle
foyme of the true religion with
out blemishe or spot, that they
furnishe the people with good
lawes, that bothe openly and
and pryuately they procure the
weale, comoditie & rest of their
Dominions. This can not be
done but by iustice and iudges-
ment, which two thynges espe-
cially be comitted vnto them of
the prophet, Justice is to main-
teyn

p= in ne to os all r= t le h p o e e s w u 4

teyr
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er=
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=
e

R. CATECH

his heuenly myster
crete counfeles by
sarpe to monishe
when they come
scryptures mo
nyshed with al
and pleasaun
terly cast:

reception
except by the of all
it for sake, aban-
once thine owne
thy will, and
for scripture
mans byapre
ed inuentios,
ed take as

Of Jeremy the prophete . . . Jo. 1. 1.

of Jerusalem with their gelded men/ the
priestis and al the peple of þ lande which
passed thozow betwene the two sydes of
this bullock/ I þal betake into the power
of their enemies which longe to drawe ons
te their hertis. And their karions þal be
meat for the foules of the ayre & beaſtis
of the erthe. And as for Zedechias kinge
of Juda & his rulers/ I þal desyner them
into their enemies handis which thirſte for
their lyfe/ euen into the handis of the kinge
of Babylons hoſte: whiche nowe gois
the awaye from you/ but at my becke/
(ſaith þe Lorde) he þal retorne vnto this
cyte/ whiche wone and taken/ they þal ſet
on fyre. And the cytes of Juda/ I þal leue
deſolate noman to inhabit them.

The .xxxv. Chapitre.

The ſermon ſpoken of the Lorde vnto
Jeremy/ in the raigne of Joachim
the ſone of Joſias kinge of Juda/ on this
maner. Go to the houſe of the Rechabites/
and call them forth/ and bringe them to
the houſe of the Lorde into ſome of þe newe
ſtreys / and geue them wyne to drinke.
Then toke I Jazaniam the ſone of Jeremi
the ſone of Habaznie/ and his brethren
he with al his chylderne and al the familye
of þe Rechabites/ & brought them to þe

K Houſe